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Representation of Marginalization: A New Historicist Reading of Mankell's *The
White Lioness*

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By

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Letter of Recommendation

This is to certify that Mr. Chiranjivi Kandel has completed his dissertation entitled “Representation of Marginalization: A New Historicist Reading of Mankell’s *The White Lioness* ” *The White Lioness*” under my supervision. I, hereby, recommend his thesis be submitted for viva voice.

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Letter of Approval

This thesis entitled “Representation of Marginalization: A New Historicist Reading of Mankell’s *The White Lioness*” submitted to the Central Department of English, Tribhuvan University, by Chiranjivi Kandel, has been approved by the undersigned members of the research committee.

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Abstract

*The study deals with the economic and cultural condition of South African society in the late 20th century as projected in the Mankell's *The White Lioness*. Marginalization and racial conflict is the main issue of the book. Whites were exploiting the blacks since centuries ago in the name of God chosen people or racial superiority. The whites of South Africa from mine owner to a house wife like Kleyn's mother treat the black people, like mine worker Mabasha's father to the house Keeper Matilda, as pet animals. However, the raising consciousness in the blacks along with the passage of time makes them aware of their exploitation with the falsified superiority. They demand liberation and equality but whites deny to abandon their privilege. It leads to the black rebellion and the country reaches the verge of civil war. Not to let fall the nation in the vicious circle of disaster, government comes with the notion of nationalism which makes the blacks and whites able to see each other with the eyes of brothers and sisters. The study has accomplished with the perspective of marginalized people having the methodological support from New Historicism. Therefore, the title is chosen "Representation of Marginalization: A New Historical Reading of Henning Mankell's *The White Lioness*".*

Introduction

Henning Mankell's *The White Lioness* (1993) explores and questions the historical marginalization in South African bourgeois, white dominant society which exploits and marginalizes the proletariats, blacks and women. In this sense, this novel is a good example of fiction as history and history as fiction. It depicts the socio-political, economic and cultural agenda of South African society associating with some real events through the fictionalized form. By fictionalizing the historical events, Mankell suggests that history can also be viewed as a fictional entity. The historical events are presented from the perspective of marginalized people. The main purpose of the writer is to explore the situation of South African marginalized people who are caught in the grip of Apartheid system, an official racial segregation. Though the desire of the whites to exploit the blacks had not changed, there had come dramatic change in the consciousness of the blacks. So blacks were revolting killing the whites and sacrificing themselves for the attainment of inalienable rights. The inimical relationship between and among the brothers of the same nation had made South Africa a land of chaos, crime, criminality and bloodshed. But for the mother South Africa both the blacks and whites were same despite the differences in their skin color. The only resolution of the conflict was the equality between and among the blacks and the whites. Most of the whites had known this fact, but still hesitating to give the equal right to the blacks in the fear of losing their privilege of mastership. Yet, some kind hearted whites of authority were co-operating with the revolutionary groups to equate blacks with the whites with the motto of strengthening the feeling of nationalism.

The White Lioness reflects the social, political, economic and cultural aspect of the then society which was victimized by Apartheid. Whites were in power socially, economically and politically whereas blacks were powerless in many respects. President de Klerk, Scheepers(lawyer), Brostlap (police Inspector), Kleyn(a powerful member of intelligence police force) are the white characters who represent the elite class. In the same way, Mabasa, his father, his mother, brother, sister, Sikosi Tsiki, Matilda etc. represent the blacks who represent the poor people. Mabasa is a black but he is used by whites to kill the black so whites are using blacks for their benefit and the blacks are forced to be involved in murder because of their poor economic condition. Mabasa's father and mother worked in white owned mine and died ultimately due to overwork and his brother and sister are still working in the white owned mine but Mabasa doesn't like to work in mine and wants to improve the economic condition. Matilda's mother had worked as a servant in kleyn's house. Now Matilda is a puppet of Kleyn but she wants to rebel with him. And all victimized characters are black. Whites use money, mind and muscles for their superiority. The portrayal of society in the novel is that of symbol of late 20th century South African civilization and the blacks like Victor Mabasa representing the epitome of such. Nelson Mandela has devoted himself for the freedom of blacks. Together with President de Klerk, he had to steer his country along the difficult, painful, but also wonderful path that would lead to the Apartheid system forever. We see him being first black president at the last part of the novel which is a significant change on marking the fall of Apartheid and the new history has been revived. The personal history of Mandela, a black freedom fighter reflects the community's somewhat fragile situation.

The White Lioness is a story of the consequences created with the release of Nelson Mandela from Robben Island after being political prisoner for almost thirty years in South Africa. Thinking that Mandela would be the first black president and the white domination would fall, a group of people are trying to assassinate Mandela and then President de Klerk. There happen series of crimes, murders, robberies and kidnaps around the main event. There are two settings; southern Sweden and South Africa. Louise Akerblom, an estate agent, pillar of Methodist church disappears in peaceful Southern Sweden and the detective Inspector Kurt Wallander with his team are called to investigate the case. Another setting is in South Africa where meanwhile, Nelson Mandela has made his long walk to freedom. While investigating the case, Wallander finds himself caught up in a conspiracy involving renegade members of the South African secret service and former KGB agent. All of them are set upon halting Mandela's rise to power. Wallander must prevent a hideous crime that means to dam the tide of history. Then he does accordingly, and the new history has been revived. This research explores the socio-political, cultural and economic condition of South African society which is often overlooked in Mankell's novel. On the surface, it is a crime novel with mysteries and leaves little room for the analysis of new history.

Though, apartheid was abolished legally in 1990 with the proclamation of formal end of apartheid by President F.W. de Klerk with the release of ANC leader Nelson Mandela, the white domination is still going on in each field. The Boer nationalists set upon halting Mandela's rise to power. The economic condition of blacks was very poor which leads some of them to be involved into crimes. President de Klerk, Scheepers (secretary of Verway), Brostlap (police Inspector), Kleyn (a powerful member of intelligence police force) are the white characters who represent

the elite class. In the same way, Mabasha and his family members, Miranda and her mother Matilda etc. are the blacks who represent the poor people. Mabasha is a black but he is used by whites to kill the black so whites are using blacks for their benefit and the blacks are forced to be involved in murder because of their poor economic condition. Mabasha's father and mother work in white owned mine and die ultimately due to overwork. His brother and sister are still working in the white owned mine but Mabasha doesn't like to work in mine and wants to improve their economic condition. Miranda's mother Matilda works as a servant in Kleyn's house. Now Miranda is a puppet of Kleyn but she wants to rebel. There are some dutiful characters like detective Inspector Kurt Wallander and Louise Akerblom who are also victimised by the so called white ideology, the discourse of white supremacy.

Whites use money, mind and muscles for their superiority. The portrayal of society in the novel is that of symbol of late 20th century South African civilization and the blacks like Victor Mabasha and Miranda representing the epitomes of such. Black freedom fighter, Nelson Mandela has devoted himself for the freedom of blacks. Together with President de Klerk, he has to steer his country along the difficult, painful, but also wonderful path that would lead to the Apartheid system forever. We see him the possibility of being first black president at the last part of the novel which is a significant change on marking the fall of Apartheid. The personal history of Mandela, a black freedom fighter reflects the community's somewhat fragile situation. Though some of the characters and events are fictional and the main event, the freedom of Mandela and the secret agents being active for halting Mandela's rise to power are real one, they bear a resemblance to the realities and people of the late 20th century in South Africa. Thus, the novel is a fictional account of late 20th century South African society.

Many critics have viewed different aspects of this novel differently. However, this novel primarily deals with the theme of the portrayal of South African the then context which questions the historical Marginalization of South African society in late 20th century with detective elements like murder attempts, suspense and personal narratives. Assassination of Sweden's social democratic Prime Minister Palme a long-time supporter of the anti-apartheid movement is an example of this. It also clarifies the relation between these two countries; Sweden and South Africa.

Professor John Mullan writes in his book review in *The Gurdian* that the very novel opens with the brutal, apparently pointless, killing of a woman who has taken a wrong turning somewhere in the Swedish woods and detective Inspector Kurt Wallander's effort to find the murderer. Behind this lies a complicated conspiracy to assassinate Nelson Mandela. He writes about the socio-political condition of South African society:

The novel is divided between Sweden and South Africa; we are shown, in the African section all that truly lies behind what Mankell's detective is trying to piece together. A brilliant, ruthless fanatic in South African intelligence is scheming to bring violent chaos to his country so as to perpetuate Afrikaner rule. (1)

The above lines justify the personal life of police Inspector, Kurt Wallander and his involvement to find out the murderer of Louise Akerblom who was disappeared in Sweden. Obviously, we can notice that there is a violent situation in Africa regarding the problem of racism which is the cause of marginalization of the blacks, poor and the women. The blacks are fighting secretly for their rights such as life, liberty and pursuit of happiness which are the basic rights of human being and not provided by

the whites. The white supremacy has crossed its limits and some of them are planning to murder Mandela, a black freedom fighter fearing that together with President de Klerk he would lead the nation and the white supremacy would no longer exist.

The assassination plan is held in Sweden. So, the setting divided in Sweden and in South Africa. The text tries to question the history of South Africa with fiction. The murder event in Sweden leads detective Inspector Wallander towards the cruel mystery lying in South African land. This book is dual than a narrative of detection because it unfolds the history of cruelty. Victor Mabasha is trained by an ex-KGB killer to murder Mandela with whom Wallander spends his most of the time. Mankell's own experiences are included in the book. He divides his life between Sweden and Mozambique, where he is head of the national theatre. The novel first publishes in Swedish in 1993. His strong emotional investment in the fall of apartheid is best expressed from the writing.

Windy Lesser in an article named *A Detective of our Times* also complains about the ongoing situation of violence even in Sweden where the training was given to murder Mandela, "Things in Sweden have changed, of course, since Martin Beck's time. They have changed, as Kurt Wallander repeatedly complaints, just since he started solving murders a little over a decade ago" (14). Lesser exposes international conspiracy, murder-forhire, racist violence, child abuse, computer crime, and many new kinds of insanity as different form of tragic circumstances in modern days which are the consequences of socio-political, economic and cultural condition of South African society where the white domination and the effect of Apartheid System is still going on and the whites still want to continue their supremacy halting Mandela's rise to power.

Drawing upon the reviews, it is found that the critics have talked about the tragic incidents and violence in life of characters. However, no one has studied the crime fiction from the perspective of marginal people exploring the issue of norms and values which have been reinterpreted and deconstructed. Thus, this study dwells upon the conceptual framework of new historicism which has social roots to study the novel. This research shows the nature of contemporary society; a connection between racism and crime and its effect upon the marginal people. However, drawing upon the major new historicists like Stephen Greenblatt's *Renaissance Self Fashioning: From More to Shakespeare*, Louis Montrose' *New Historicism. Redrawing the Boundaries*", H. Aram Vesser's *The New Historicism* and Michel Foucault's *History of Sexuality* etc. and the theoretical support from 'new historicism', this research asserts that this novel questions the historical Marginalization from the side of the marginalized people through detective elements with the perspective of new historicism.

We cannot really know what happens at any given point in history because writing history is a matter of interpretation, not facts. History is neither linear nor progressive. There is no monolithic spirit of an age, and there is no adequate totalizing explanation of history. There is only a dynamic, unstable interplay among discourses, the meaning of which the historian can try to analyse, though that analysis is always incomplete, accounting for only a part of the historical picture.

The personal identity is shaped by and shapes the culture in which it emerges and all historical analysis is unavoidably subjective. New historicism, with plurality of voices and involving what is called thick description, detailed examination of a given cultural production for searching the meanings focuses on the personal side of

history. Though, we can't know what happens exactly at given point of history, but we can know what the people involved believed to be happen. We can know their own accounts in the various ways in which they interpret their experience and we can interpret those interpretations.

With Stephen Greenblatt's *Renaissance Self-Fashioning from More to Shakespeare* (1980) which is usually regarded as the first book new historicism develops as a mode of literary theory. New historicism is the parallel reading of literary and non-literary text. It blurs the hierarchy that privileges either the literary text over the non-literary as in New Criticism or the non-literary text like history over literary text as in old historicism or biographical-historical criticism. Some of the prominent New historicists are; Stephen Greenblat, Louis Montross, H. Aram Vesser etc. According to New historicist every literary text has its situation within the institution, discourses and social practices that constitute the overall culture of particular time and space.

As a critical approach to literature, new historicism rejects both the autonomy of individual genius of the author and the texts. Instead, it views the literary texts as only foregrounded form of politico-cultural, social and economic background. In this regard, having first called his critical project a "Cultural Poetics" in *Renaissance Self-Fashioning* (4-5), Greenblatt develops the term in *Shakespearean Negotiations*. This enterprise is defined as a:

Study of collective making of distinct cultural practices and inquiry into the relations among those practices; its relevant concerns are how collective beliefs and experiences were shaped, moved from one medium to another, concentrated in manageable aesthetic form, offered

for consumption [and] how the boundaries were marked between cultural practices understood to be art forms and other, contiguous, forms of expression. (5)

The cultural practices where we live shape our thought and those practices are expressed in the form of art so culture cannot be avoided from an aesthetic form and our other expressions.

The text is obviously inseparable from the historical ground and the author is also in the grip of historical circumstances of the texts' production. So, history is an embedded element to literature and vice-versa since literature is not simply the consequence of history rather it actively makes use of history through its participation in discursive practices. New historicism especially focuses the marginalized voices. Regarding this idea, Louis Montrose writes in "*New Historicism.*" *Reading the Boundaries:*

The newer historical criticism could claim to be new in refusing unexamined distinctions between "Literature" and "History", between "text and "context" in resisting a tendency to posit and privilege an autonomous individual-whether an author or a work-to be set against a social or literary background. (398)

By the above lines, Montrose means to say that new historicism is new in a sense it refuses the unexamined distinctions held in between literature and history, between text and context as well regarding the privilege of author or the text in relation to social or literary background. The attention of new historicism is to include the voices of margin.

By coining the terms, 'historicity of the text' and 'textuality of histories'

Montrose further asserts:

By the *historicity of texts*, I mean to suggest the historical specificity, the social and material embedding, of all modes of writing – including not only the texts that critics study but also the texts in which we study them; thus, I also mean to suggest the historical, social, and material embedding of all modes of reading. (410)

They develop a systematic philosophy they call the materialistic conception of history. According to this conception, a given society consists fundamentally of the forces and relations of production of its member's material lives and out of economic 'base' arises a 'superstructure' consisting of that society's legal and political institutions and of all society's forms of consciousness, or 'ideology' including literary and cultural production. Since human history has always been the history of class struggles reflecting the positions of the antagonistic classes in society, especially that of ruling class.

This research will take new historicism as a methodological approach and will try to explain Henning Mankell's *The White Lioness* as critique of white supremacy and bourgeois practices of South African Society in late 20th century. This thesis has been divided into three chapters. The first chapter is an introduction including critical comments of the novel by different critics and discussion on new historicism. On the basis of this tool the text has been analysed in the second chapter and at the end i.e. chapter three main ideas of the thesis have been concluded.

The third novel in Wallander series, *The White Lioness* by a Swedish writer, Henning Mankell is one of the most popular novels in the late 20th century which is

translated in more than forty languages. This research probes into how it portrays the events that occur in early 1990s in South Africa. This novel has dealt with the discourse of white supremacy questioning the historical Marginalization through the detective elements. History is written from the perspective of the people in the power, but this novel reverses this idea through the fictionalized form of history. It focuses on the perspective of the marginalized people such as Victor Mabasha, Matilda and her daughter, Miranda who are the epitomes of such victimization. Their minor activities reveal the socio-political, economic and cultural situation of the then South African society which is a part of new historical reading juxtaposing it against mainstream official history as John Mullan in *How Novels Work* says “detective novels help to make intellectual inquiries” (124).

The novel is partly set in South Africa. Mankell’s personal experiences while spending a great part of his life on the African continent, writes *The White Lioness* as an invocation that nothing would go wrong during the South African election (1994). A reader is usually confused with the location, characters, and the events that are mentioned in the novel. The main characters like Nelson Mandela and F.W. de Klerk are the real ones. Similarly, the main events such as the release of black freedom fighter Mandela in 1990 after spending 27 years in Robben Island prison represents the reality. At the same time, it reveals the realities behind the Afrikaner secret society which is devoted itself to withheld Mandela’s rise to power.

Apartheid is a policy of racial segregation formerly followed in South Africa which means separateness with rigid racial division between the governing white minority population and the non-white majority of the population. The National Party introduces apartheid as part of their campaign in the 1948 elections, and with the

victory of National Party, apartheid becomes the governing political policy for South Africa until the early 1990s. The apartheid laws classifies people according to three major racial groups—white; Bantu or black Africans; and Coloured or people of mixed descent. The laws determine where members of each group could live, what jobs they could hold, and what type of education they could receive. A law prohibits most social contact between races, authorize segregated public facilities, and denies any representation of non-whites in the national government. People who openly oppose apartheid are considered communists and the government passes strict security legislation which in effect turns South Africa into a police state.

The novel is written almost a year before the first free elections in South Africa: April 27, 1994. It mixes the above mentioned facts, the real events and the main characters with fiction. The assassination plan of black freedom fighter, Nelson Mandela is a fiction but it portrays the then South African context resembling with the social reality.

From the very prologue, Mankell begins to question history by putting the readers into suspense regarding the release of Mandela:

In 1990 Nelson Mandela was released from Robben Island, where he had been a political prisoner almost 30 years. While the world rejoiced, many Afrikaners regarded the release of Nelson Mandela as an unspoken declaration of war. President de Klerk became a hated traitor. At the time of Mandela's release, a group of men met in secret to take upon themselves responsibility for the future of the Afrikaners. They were ruthless men, and they would never submit. They met in secret and reached a decision. They decided to create the conditions

that would spark off a civil war which could end only way: in a blood bath. (3)

In other words, in response to both international and domestic pressure, the South African government, under the leadership of F.W. de Klerk lifts the ban against the ANC and releases Mandela in February 1990. The release of Mandela from Robben Island where he spends almost 30 years as a political prisoner is a celebration for the majority of blacks in South Africa. The golden rays of hope are scattered everywhere. Mandela is fighting for freedom, life, liberty and pursuit of happiness for blacks as equal as whites whereas a group of white men meet in secret taking the release of Mandela as an unspoken declaration of war and President as a traitor. They have decided to assassinate Mandela then President de Klerk. Thus, Murdering Mandela by a black man they want to create a chaos and civil war. The Afrikaners are not ready to abandon the white privilege and longing to continue their so called white supremacy. The above lines justify the condition in which the blacks have been made miserable.

The Marginalization of history in general questioned in the novel by presenting individual serial murderer's personal history. The training is given in Sweden to murder Mandela. With the disappearance of an estate agent, a Methodist, Louise Akerblom who is called by a widow at Krageholm to visit a house the woman wanted to sell, the story of cruelty begins to explore. These following lines justify the possibility of her murder:

She started to walk away but stopped in mid-stride. The man had come to life. He took something out of his jacket. At first she didn't see what it was. Then she realized it was a pistol. He raised the gun slowly and pointed it to her head. Good God, she managed to think. Good God,

please help me. He's going to kill me. Good God, help me. It was 3.45 on the afternoon of April 24, 1992. (6)

While searching the house according to the map, Akerblom couldn't find it and she knows she must be wrong after all so, she goes to a white painted, half timbered, U shaped building which seems deserted to ask the location where she is doomed to be murdered.

Detective Chief Inspector Kurt Wallander is called to investigate the case about missing person, Louis Akerblom by Robert, her husband. Regardless of burglary in his apartment and his complicated relationship with his father Wallander manages to see the case, starts investigation with his colleagues.

Middle finger of left hand as forensic lab justifies. They find a pistol butt, parts of a radio transmitter, and unusual weapons in the house. It is found that the pistol is manufactured in South Africa. "What's South African pistol doing in this country?"(53) It is an important question Wallander needs to find the answer.

While stealing water pump Peter Hanson, a thief finds a dead body in the well beside the explosion and he reports it to the police. Pastor Tureson pronounces a name Stig Gustafson, an engineer who has started pestering with declaration of love when Wallander inquires about Akerblom if she has any enemies. Police finds Gustafson innocent. However, the black finger and the butt of a pistol found in the very house which explodes make the police to think about South Africa. There is a racial problem at that time in South Africa.

South African late 20th century society is known as the age of racist society having strict moral codes. Whites have established them as masters treating blacks as

servants. They have created such a discourse to maintain their superiority. In one way or the other, whites want the blacks to utilize for their sake. Due to the lack of education and poverty, blacks are less intelligent and being utilized by the white. White authority relates the blacks with theft, robbery, murder and crimes. The apartheid system has set up the settlement of blacks far from the settlement of the whites. Only the 13 percent of the total area, mainly which is less productive is allowed for the majority of blacks since the Land Act had passed. The ghetto area where the blacks live is without the basic facilities human being needs. If there is any crime in society, then the white police would knock on the door of blacks:

He had chosen his hiding place carefully. He had been waiting since early afternoon, and now the sun was beginning to sink beyond the dusty silhouette of the suburban ghetto that was Soweto. The dry, red earth glowed in the setting sun ... Only 26 hours passed since the man who introduced himself as Stewart had stood outside his home in Ntibane. When he heard the knock at the door, he thought at first it was the police from Umtata. Seldom amonth went by without a visit from them. As soon as a bank robbery or a murder took place, there would be an investigator from the Umtata homicide squad at his door. (80)

Victor Mabasha feels insecure when there is knock on his door. At first he thinks that the knocking could be of the police from where he lives. If any murder or robbery takes place then the police would investigate his house first as he is listed one of a most powerful criminal.

Mabasha have no trust in whites but due to the poverty and being attracted by the money, he is tempted to be involved into the criminal activities. The economic

condition of the blacks is justified through these lines, " He mistrusted all white men. But most of all he mistrusted white men who lived so badly, and made things worse by thinking he would be satisfied with an envelope ...Mabasha held out his hand and took the thick, brown envelope" (81). In other words, the above lines justify how he is tempted by money is due to his poor living condition. Stewart, the messenger of Kleyn who has come to the house of Mabasha to make him work, feels a constant threat and vulnerability and runs away after dealing with Mabasha. Mabasha understands Stewart's sentiment and behavior and mentions: "He was driving too fast. Mabasha thought that he was a typical of white man who felt insecure and exposed when he entered a black township. For Stewart it was like entering enemy's territory. And it was. He grinned at the thought. White men were scared men (82).

The history of South African society is a study of racial structure practiced in the then society which affects both of the sides; the blacks and the whites. Mabasha is commodified by the whites due to the poverty. He is going to accomplish any sort of task and he has to do as he has been bought by the money of Kleyn. Stewart has come to Mabasha's house for assigning some task to him and handed him an envelope having a bundle of red 50—rand fills in it. With this money Mabasha has already been reified and now he has no option except to perform the duty what the white Kleyn says. This situation of commodification of a black in the hand of white and the poor living condition of Mabasha is justified from the following lines, " He went back into his hut, lit the kerosene lamp, sat on the rocky bed, and slit open the envelope... Apart from the map there was a bundle of red 50-rand bills in envelope. Without counting, Mabasha knew there was 5,000 rand" (82).

The discriminate to blacks which is predominated in South Africa is responsible for making Victor Mabasha a notorious criminal. If he had the opportunity of having better education, he would not end his career as a contract killer. The minorities of whites exploit the majority of blacks in South Africa and the majority is devoid of education, health facilities, good economy and so on. The natural resources like gold mines and diamond mines are forcefully owned by whites. Whites run all the industries. Whites are in power. They use blacks as their servants, mine worker, slaves and they call themselves masters.

Thirteen million blacks are victimized by white minority who are just about two and half million. They are devoid of proper habitat, healthy food, education and treatment of the disease. The blacks are forced to work in the mine. Even in mines the good works are assigned to the whites as the whites themselves are its owner. The more they make the blacks work in the mine, the more benefit the whites earn. So the mine owners give very low amount of salary. To maintain family expenditure those blacks have to work for long hours. They have no means of production of their own and reduced to sell their labor power in order to live who own none of the commodities they produce, except food and shelter they can buy in order to sustain themselves as laborers. They cannot get enough rest as their body requires. As the racist structure has devoid them good education, they have not known the way of taking care of physical pain and disease. As a result they handle the body as a machine as long as it can work. The portrait of Mabasha's family represents this class:

Every time he found himself in the vicinity of the city he could feel a raging hatred welling up inside him. It was like a wild animal constantly following him around, constantly appearing and reminding

him of things he would rather forget. Mabasha has grown up in Johannesburg. His father was a miner, rarely at home. For many years he had worked in the diamond mines at Kimberley, and later in the mines to the north-east of Johannesburg, in Verwoerdburg. At the age of 42, his lung collapsed. Mabasha could still remember the horrific rattling noise his father made as he struggled to breathe during the last year of his life; a look of terror in his eyes. During those years his mother tried to keep the house going and take care of her nine children. They lived in a slum, and Mabasha remembered his childhood as one long, drawn-out, and apparently endless humiliation. (83-84)

Victor Mabasha is on the way to Hammanskraal to meet Jan Kleyn. Sitting in the back seat of a car, he thinks about his most horrible days in his childhood. He could not enjoy the journey. His memory leads him towards his own child life. He is born in Johannesburg, lived in a slum.

The treatment of whites to blacks can be analyzed in the innermost thought of Kleyn. Mabasha knows well how Jan Kleyn treats blacks like animals to be controlled by the whites:

Kleyn was a fanatic. Mabasha knew he hated blacks and thought they were animals to be controlled by the whites. Kleyn had joined the fascist Afrikaner Movement at an early age, and in just a few years reached a senior position. But he was no politician; he worked in the background and did so from a post he held in NIS, the South African state intelligence service. His biggest asset was his ruthlessness. As far

as he was concerned, there was no difference between shooting a black and killing a rat. (84)

Whites have created a discourse that blacks are like the animals need to be controlled by the white. The whites who are in power created this knowledge and all others take it as a truth but in fact it is not a truth. To prove themselves as god chosen people to rule over blacks and get benefited by the land, they created such a discourse. Kleyn is an example of ruthless man who has working in fascist Afrikaner Movement and in NIS takes the killing of black as a killing of a rat.

There is a huge gap between the living condition of blacks (as stated above) and the whites. 13 % of total land which is rocky, bare and less productive is separated for the thirteen million blacks and the rest of the land(mostly) for the whites who are just two and half million and other minor groups of people. How they are enjoying the delicacy and other resources is best expressed by the description of the house where the meeting with Mabasha is planned:

The house was on hill about ten kilometers outside Hammanskraal. It was surrounded by high fences, and Alsatians roamed loose to ensure that no unauthorized persons gained entry. That evening two men were sitting in a room full of hunting trophies, waiting for Mabasha. The curtains were drawn, and the servants had been sent home. The two men were sitting on either side of a table covered by a green felt cloth. They were drinking whisky and talking in low voices, as if there has been someone listening despite all the precautions. (85)

If all the blacks are united for their rights, the whites to maintain their status-quo. The majority of the whites are united under Afrikaner Resistant Movement. Even the

people from the government are trying to sustain whites' privilege. The recent release of the black freedom fighter leader Nelson Mandela from the prison cell he occupies on Robben Island for nearly 30 years has further heighten the movements of the blacks. He doesn't compromise with any sort of discriminating policies passed by whites and he is even ready to sacrifice himself for the freedom of blacks' majority.

When Kleyn is summoned by the trusted security guard in the President office and is inquired about his involvement in secret service, he begins to think that there might be somebody supplying his information. It made him to concentrate over the activities of his wife and decides to confront her. It is Wednesday, as it was unusual, without any previous information, he buying some grocery at a local shop, goes to his house at Bezuidenhout.

To his surprise, he sees a man coming out of the security gate of his house. He is a black man whom he recognizes as it was the man whom he was observing since so long. NIS is certain that he belongs to a group in the most radical fraction of the ANC, and thought to be behind a number of bomb attacks on shops and restaurant. Kleyn is sure that Miranda is the supplier of the information and his hatred with no limitation grows towards her within a minute: "Kleyn watched the man walk past. His mind was in turmoil, and it took some time to recover. But there was no getting away from it: the suspicion he had refused to take seriously were now real (310)". When he eliminates one after the other of his suspects end with none at all, he has been on the right track. The only other possibility is Miranda. However, Kleyn manages to enter his house ignoring the man at the gate, so that his daughter would not know everything.

It is both true and inconceivable at the same time. For a moment he is overwhelmed by sorrow. Then he turns ice-cold. The temperature inside him falls as his fury grew, or so it seems. Love turns to hatred. In the twinkling of an eye, love turned to hate (310) It is Miranda who for the first time asks him to leave the house:

"I want you to go now. And I don't want you ever to come and visit me again. This is your house. You can stay, and we'll move out." She's challenging me, he thought. How dare she? He felt his rage rising again. He forced himself not to beat her again. "No-one's leaving. But you will tell me what's going on." "What do you want to know? Who you've talked to. About me. What you've said. And why." She looked him straight in the eye. "I've told them what I found in your pockets whenever you were sleeping here. I listened to what you said in your sleep, and I wrote it down. Maybe it was insignificant, but I hope it ruins you." She spoke in that strange, rough voice. (311)

Kleyn usually meets his wife and daughter at every weekend but this time he has visited his house without pre-information. When his suspense is confirmed, he is furious with Miranda who wants Kleyn leave the house. Kleyn wonders how she dares to challenge with him. He beats Miranda for supplying the information about his secret plan to the ANC members. She accepts what he complains. She has already told what she hears in his sleep and what she finds in his pocket. She thinks it ruins him.

He realises that is her normal voice, and that the one she has used all those years have been a sham. Everything has been a sham. They further argue: "Where would you have been without me?" he said. "Maybe dead," she said. "But maybe I'd have been happy. You'd have been living in the slums. Maybe we'd have helped to

pull them down (312). He mocks her poor economic condition, living in the slums. Miranda further rebels with him: "You leave my daughter out of this. You are the father of my daughter, Jan Kleyn, but you do not have a child. You have nothing but your own ruin (312). Matilda has born out of their love but Miranda takes Kleyn without child and after all nothing except his own ruin.

He flings ashtray towards her but she manages to save from it. Matilda is hearing all this. In fact, Matilda couldn't tolerate the brutal behavior of his father towards her mother and since long she wants to kill her father as she does not like him and his secret service so, she aims the gun and kills him: "At the same moment he hears a hissing noise, as if from an animal. He looks at Matilda, who moves towards him. She is hissing through clenched teeth. He cannot make what she is saying, but he can see she had a gun in her hand. She fires .He is hit in the chest and lives only for a minute (312-13). Miranda calls Georg Scheepers. Scheepers calls Borstlap at the house of Miranda and they plan the murder as if it is a suicide.

After his daughter, Linda's abduction by Konovalenko for the revenge of her father, and his killing of Rykoff, former KGB agent, Detective Inspector Kurt Wallander has been on a sick leave as he suffers from the depression and taking the medicine of antidepressant but he thinks his duty is not finished to stop the possibility of assassination of Mandela so he goes office and manages to send the telex to South Africa that Mabasha is killed and the replacement of Mabasha, Tsiki is sent to murder Mandela.

It is the Friday, June 12, dawned a clear somewhat cool day in Cape Town. Mandelahasarrived in Cape Town in the previous evening. When he wakes up at dawn.It is his custom he has grown during the many years he spends as a prisoner. He

thinks about the coming day, it is the same day Mandela is going to give speech in Green Hill Stadium. So many memories, so many bitter moments, but such a great triumph in the end.

He was an old man now, more than 70 years old. His time was limited, but he ought to live a few more years at least. Together with President de Klerk, he had to steer his country along the difficult, painful, but also wonderful path that would lead to the end of the Apartheid system forever. The last fortress of colonialism on the black continent would fall. Once they had achieved that goal, they could withdraw, even die if need be. But he still had a great lust for life. He wanted to see it all through, and enjoy the sight of the black people liberating themselves from hundreds of years of subjugation and humiliation (326).

Mandela has grown old but he has to live to end the Apartheid system and the colonialism in his motherland. He is even ready to sacrifice himself for the freedom of the blacks. Together with President de Klerk, he has to steer his country along the difficult, painful but wonderful path which would end the hundreds of years of subjection and humiliation.

Mandela knows that he would be elected the first black President of South Africa. That is not something he is striving to achieve, but he has no grounds for declining. It is a long way, he thinks to himself. A long way to go for a man who has spent almost half of his adult life in captivity. He smiles at the thought. But then he grows serious again. He thinks about what de Klerk has told him in their last meeting, a week ago. He meditates upon his assassination plan and the future of this country:

A group of Boer had formed a conspiracy to kill him in order to create chaos and drive the country to the brink of civil war. Could that really be possible? He knew there were fanatical Boer, people who hated all blacks. But did they really think they could prevent what was happening in the country by means of such a desperate conspiracy? Could they be so blinded by hatred or was it fear? That they thought it possible to return to the old South Africa? Could they not see they were a dwindling minority? Were they really prepared to sacrifice the future on a bloodstained altar? Mandela shook his head. He had difficulty believing that was true. De Klerk must have been exaggerating or misreading the information he had received. He was not afraid of anything happening to him. (326-27)

Mandela could hardly believe what President has said to him in his last meeting, the assassination! The Boer nationalists, who hate the blacks is the white minority and they could do nothing at all, he thinks. He is not afraid of all these conspiracy. He thinks it is either hatred or fear to blacks. There no possibility to return to the old South Africa. Mandela thinks they are not really prepared to sacrifice themselves as he does. De Klerk must have been exaggerating or misreading the information he has received, he thinks.

Tsiki also arrives in Cape Town on Thursday evening, but unlike Mandela, he arrives unnoticed and he hides himself in the nearby hillside according to the map and instruction he has received from Malan. He waits till it is 2 p.m. At 2 p.m. Mandela is going to address all the South Africans. He imagines his money as Malan promises to pay him after the completion of his mission but he is unaware of the fact that Malan is

preparing to murder him as well after the Assassination of Mandela. The team of Borstlap and Scheepers is searching Tsiki everywhere since last night but they could not find him.

When they could not find Tsiki, Scheepers goes to call President de Klerk for asking if it is possible to persuade Mandela and cancel his appearance that afternoon but he replies that Mandela would not agree. Mandela agrees to appear with his bodyguard. They are still trying their best to stop the assassination. Scheepers tells him as succinctly as possible what has happened during the night. But de Klerk responds in ice-cold fashion to his suggestion, saying it would be pointless. Mandela would never agree. Besides, they have got the time and place wrong before. It could happen again. Mandela has agreed to an increase in his bodyguard. When the conversation is over, Scheepers has the uncomfortable feeling again that de Klerk is not prepared to go to all possible lengths to protect Mandela from assassination. Is that really possible, he wonders indignantly. "Have I misunderstood his position? But he had no time to go on thinking about President de Klerk. They drove straight to Green Point Stadium; where Mandela was due to speak in three hours' time. Three hours is not long enough," Borstlap said. "What do you think we'll have time to do (227-228)?"

The police search every corner of Green Point Stadium where Mandela is due to speak in three hours' time. The time is not long enough. Now it is only two hours left to begin the speech of Mandela. But Tsiki has not yet been arrested. Scheepers requests ten experienced police officers to assist him. He suggests his colleagues:

We have a couple of hours to turn this stadium inside out. We're searching for an armed man. He's black, he's dangerous, and he must be put out of action. If possible we should take him alive. If there's no

choice, he has to be killed. We don't have the time to argue. Arrest anybody who seems to be acting at all strangely. Or is something he shouldn't be. We can find out if we have the right person or not later. We'll divide the stadium into sanctions and get started right away.

(329)

The time is approaching near, only a couple of hours left to start the speech of Mandela. They search cleaners' cupboards and abandoned storerooms, creep around on the roof and out onto girders. Scheepers leaves the stadium, crosses over Western Boulevard, the broad High Level, and then starts climbing up the Signal Hill. He stops after about 200 metres. He suggests his colleagues that if anybody is found acting strangely of acting what is prohibited.

It seems to him the distance is too great. A potential assassin couldn't possibly pick a spot outside the stadium itself. He returns to Green Point soaked in sweat and short of breath. Tsiki is watching Scheepers from where he is hidden behind some bushes, and though it is a security officer checking the area around the stadium. He is not surprised; he has expected something like this. What worries him is that they might use dogs to comb the area. But the man scrambling up the slope is on his own. Tsiki crouches low, a pistol with a silencer is ready. When the man turns back without even going as far as the top, he knows nothing could go wrong.

Mandela has only a couple of hours to live. Crowds are already flocking into the stadium. All around drums are beating, people were singing and dancing. An hour later, 30 minutes before the meeting is due to commence with Mandela's arrival at the stadium, Scheepers is in a panic. Borstlap tries to calm him.

"We haven't found him," Borstlap said. "We have very little time left to continue the search now. We have to ask ourselves what we might have missed." His eyes focused on the hill beyond the stadium. "I was there already," Scheepers said. "What did you see?" "Nothing," Scheepers said. Borstlap nodded, lost in thought. He was beginning to think they would not find the assassin before it was too late. They were pushed backwards and forwards by the massive crowds. "I just don't get it," Borstlap said. "It was too far away," Scheepers said. Borstlap looked at him questioningly. "What do you mean?" he asked. "Too far away?" (329-30)

Borstlap finds Scheepers not reaching up the top of the hill and he thinks Tsiki may have been hidden in that area so they need to go up to search. "Come on!" yelled Borstlap. "If he's here at all, he has to be somewhere on that hillside" (330).

Through his powerful telescopic sights Tsiki could see Mandela in close-up. He has removed the sights from the rifle and followed him from the moment he stepped out of his car at the stadium entrance. Tsiki could see he had only a few bodyguards. There does not seem to be any conspicuous alert or unrest around the white-haired man. He remounts the sights on the rifle, checks the loading mechanism, and sits down in the position he has selected. He has rigged up a stand made of light metal. It is his own invention, and would give his arms the support they need.

He glances up at the sky. The cheering in the stadium hits him at full volume, in spite of the distance. Nobody would hear the shot, he thinks. He has two spare shells. They are lying on a handkerchief in front of him, but he does not expect to

have to use them. He would save them as a souvenir. Maybe one day he would turn them into an amulet. That would bring him good luck for the rest of his life.

He avoids thinking about the money. He has to carry out his mission first. He raises his rifle, puts his eye to the telescopic sight and watches Mandela coming to the podium. He would shoot at the first opportunity. No reason to delay. He puts down the gun and tries to relax his shoulders, taking deep breaths. He feels his pulse. It is normal. Everything is normal. Then he braises the rifle again, places the butt against his right cheek and closes his left eye:

Tsiki pulled the trigger. But a fraction of a second before the bullet flew out of the barrel of the rifle at tremendous speed; he felt a thump on his shoulder. He couldn't stop his finger on the trigger. The shot rang out. But the thump had nudged him nearly five centimetres. That meant the bullet did not even hit the stadium, but smacked into a car parked on a street a long way away. Tsiki turned around. There were two men, breathing heavily and staring at him. Both had pistols in their hands. "Put down the gun," Borstlap said. (331)

Tsiki is aiming the gun to Mandela and his finger is at the trigger. Borstlap and Scheepers are watching this incidence. Borstlap throws a stone at Tsiki which is able to miss the target of the bullet and the bullet goes far away from stadium smacking into a car parked on a street a long way away and he is arrested by Borstlap and he takes him to the car.

Scheepers listens to the cheering from the stadium and the unmistakable voice over the loudspeakers. He is soaked in sweat. He could still feel the traces of the horror he

has felt when it seems they wouldn't find the man they are looking for. The sense of relief has still not caught up with him:

What had just happened, he knew, was a historic moment, but it was a historic moment that nobody would ever know about. If they had not managed to get up the hill in time, if the stone he had thrown in desperation at the man had missed, a different kind of historic moment would have taken place. And that one would have been more than just a footnote in the pages of history. (332)

With the realization of Georg Scheepers (secretary of Verwey) that what has happened is a historic moment indeed that nobody would ever know. If they have not managed to reach the hill up at the right time and the stone he has thrown miss the target, a very different kind of historic moment would have taken place that means black movement of freedom with Mandela would be limited as just a footnote in the pages of history.

This novel has justified what Frantz Fanon narrates the chorus of learned blacks in his book, *Black Skin White Masks It*:

The white man was wrong. I was not a primitive, not even a half- man, I belonged to a race that had already been working in gold and silver two thousand years ago. And too there was something else, something else that the white man could not understand. The man they took away knew how to build houses, govern empires, erect cities, cultivate fields, mine for metals, weave cotton, forge steel. From the untroubled private citizen to the almost fabulous leader there was an unbroken chain of

understanding and trust. Monuments in the very heart of Africa?
 Schools? Hospitals? Not a single good burgher of the twentieth
 century, no Durand, no Smith, no Brown even suspects that such things
 existed in Africa before the Europeans came. (41)

These lines from Fanon's book uttered by a black speaker exposes the base and brutal Marginalization of the whites under the guise of falsified superiority. These white men are severely wrong to tell the black men primitive as these black men has already done the task like building the houses, governing empires, erecting cities, cultivating fields, weaving cottons, mining metals, forging steel to working in the gold and silver mines from two thousand years ago before the arrival of the Europeans in the African land. How the people who are habitual to these activities can be primitive and the people who imitate the real practices by killing them and capturing their land at the gun point can be modern? Before these Europeans put their feet in the African land there is good harmony between and among the people, peace throughout the nation and good understanding, cooperation, and the feeling of brethren from the labour to the leader. And how can these people be civilized and God chosen who break such a blissful society and the country with the help of terror, torture, murder, killing and war?

The official history does not show any trace of white bestiality and barbarity like robbing the iron, silver, gold and diamond mine of South Africa and ecstatic life of South African people by accusing them as primitive, capturing their green and fertile land. They compel them to settle in the barren land and squalor area, taking the reign in own hand and forcing the black men to work in the mines in very few wages and enslaving the black women in the boundary of their home. Mabasha's father dies

in his forties due to severe exploitation and lack of treatment. His brother and sister are forced to work in the mines. His mother and other black women like Matilda and Miranda are confined in the four walls of the white's house from early morning to the late evening. People like Mabasha and Tsikieven having great potentiality have no option except being contract killer and murder for the sake of easy life. Young and beautiful women like Miranda have been physically and sexually exploited by the white master like Kleyn. Not to provide blacks their birth, unalienable rights, the whites are working secretly to assassinate would be first black President, Nelson Mandela. Such numerous cruel and inhuman real events question the official history that the whites are the God-chosen people, have come to civilize the barbaric people and, are the symbol of purity, justice, truth and virginity.

The victory of Mandela is not only his personal but triumph of whole 13 million marginalized blacks as he is the leader of all black freedom fighters. In a sense, it is a feat of good that is about to be crucified in the hands of evil. The failure of Tsiki to assassinate Mandela is also the failure of secret service to continue white supremacy. To live Mandela is to revive new history that is proven with the First Free Election (1994) in which Mandela has been elected as the first black president later on. So, it is not only history which creates fiction, it is fiction that helps in creating history. In other words, fictional discourses contribute in shaping public mind. Hence, create history.

This research has come to the conclusion that Henning Mankell's *The White Lioness* shows the historicity of the text and the textuality of the history as it weaves historical reality of the South African society in late 20th century in a thread of personal narratives. It is a reflection of the class society in which people mostly from

black community, industrial workers and women are victimized by the whites. The novel, with its inclination for the portrayal of socio- political, economic and cultural reality and with its sensitivity to social experience proves to be important literary evidence for South African people as well as for historians to reconstruct this period. This period superficially appears as a time of peace, prosperity with the release of black freedom fighter Nelson Mandela. The golden rays of hope scattered everywhere. The fall of apartheid, legalization of ANC including other black movements and the possibility of first free election in which Mandela would be the first black president are the great achievements blacks ever imagined but the reality beneath seems to be quite horrifying and shocking.

The White Lioness deals with the wide variety of odd and obsessive characters like Jan Kleyn and Frans Malan, victimized characters like Vicor Mabasha, Matilda and her daughter Miranda, wonderfully vivid characters like Detective Inspector Kurt Wallander and Louise Akerblom including the brave freedom fighter like Mandela and the President de Klerk. It portrays the upper, middle, and lower classes including the criminal world. It probes the fear, cruelty, disappointment, hope prevalent in the then society. It portrays how the blacks are deprived of good education, social justice, proper job, and mostly the life, liberty and the pursuit of happiness for which all blacks are united and fighting. The whites created a discourse that they are the god chosen people to rule over the blacks, regarded themselves as masters and slave for the blacks. The blacks are forced to live under the harsh psychological reality. They forcefully utilized the natural resources, human resources and rule over South African blacks.

Land Act and Apartheid are the strict moral codes white practiced to dominate the blacks legally. Blacks need to revolt to achieve their lost unalienable rights. It is Black Nationalist movement, their devotion, international pressure which caused President de Klerk to free Mandela and legalize his party African National Congress and abolish Apartheid. It is a victory of blacks. Though the Boer nationalist tried their best to assassinate Mandela and continue their supremacy, they are failed to do so. So, this novel justifies the need of black regime, their victory and the progress in South Africa. The history has been revised. The detective elements question the mainstream history which is written from the perspective of the people.

In this regard, this research has find that questioned the so called truth and historical moments through the marginalization through the fictionalized form representing the social reality of late 20th century South African society. Hence, the title, "Representation of Marginalization: A New Historicist Reading of Mankell's *The White Lioness*" is justified. By the end of the novel, there is unity of blacks and whites has been successful to save the country from the inevitable civil war, and let it remain a single whole country by overcoming the problem of country.

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